



SPARKS OF EMUNAH

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BASED ON THE SEFARIM OF REBBE NACHMAN OF BRESLEV ZT"L
AS TAUGHT BY MOHOROSH ZT"L AND THE ROSH YESHIVA SHLIT"A

לעלוי נשמת
מרים חנה בת ר' דוד צבי הלוי
יוכבד בת ר' אליהו נתן

CHIZUK
FROM THE
PARSHA

LOOKING AHEAD

וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וְהָיָה נָצִיב מֶלַח

And his wife peered behind him and she became a pillar of salt.

History was in the making. A beautiful and verdant land, totally corrupted by its inhabitants' ugly deeds, was going to be completely annihilated. Just one family – a man, his wife and two daughters – were led to safety. Accompanied by an angel, they were given one command: don't look back.

One woman did not obey. One turn back, one more casualty – now a pillar of salt.

Looking back at the past is a human instinct, but one that it is the cause for so much self-inflicted suffering. Nobody is perfect – mistakes are an inevitable part of life, yet reliving and rehashing them is a recipe for disaster. In order to be productive, a person must be able to forget the past and focus on what lies ahead.

The Rebbe says (*Sichos Haran 26*), "The world views forgetfulness as a flaw, but I consider it a virtue." The ability to forget is a gift. Without it, we'd constantly be haunted by thoughts of our past mistakes and misdeeds and be too discouraged to ever try again. As the *passuk* says, וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו – וְהָיָה נָצִיב מֶלַח – for he who keeps looking back, ruminating over the past, life will be full of "salt"; full of bitterness. Yet with the ability to forget, it is possible to let bygones be bygones and move on.



In *Tanach*, either of two words are used to tell of an occurrence: וַיְהִי and וַיִּהְיֶה. Aside for the simple meaning being different, *Chazal* teach us that the choice of words also hints at the mood of the *passuk*. "וַיְהִי – and it was" is a word used for sad times (*Megilla 10b*), while "וַיִּהְיֶה – and it will be" is a term used for happy times (*Bereishis Rabba 42:3*). This teaches us a valuable lesson. When a person constantly looks at past misfortunes and failures, he will only have heartache, but when he focuses toward the future, his life will be full of joy.

Ever agonized about your previous *gilgul*? Almost every *neshama* in the world today is a *gilgul* that has lived another life previously. However, we don't give them too much thought since we have no recollection of them. They are simply not relevant to our current lives. In the same way, a person can choose to begin anew each day – a new "*gilgul*", so to speak. There's no need to die and be reborn in order to start fresh, because every moment is an opportunity for a new start. We must constantly begin anew, constantly tell ourselves, "Whatever has happened in the past doesn't matter. It doesn't pertain to me anymore. I am newly reborn; I am a different person entirely!"

We must learn to close our eyes to our not-so-rosy past, focusing on the present instead, and in this way we will be *ezras Hashem* succeed beyond our wildest dreams.

Asher Haya el Yoel, Vayeira 5762

MOHOROSH
SPEAKS

WHAT COMES ALONG?

David and money were the best of friends.

While his classmates davened, learned and played ball, his mind was very busy. When he was just eight years old, he set up a snack stand in the schoolyard and sold all kinds of treats for a profit, which he then used to expand his "business" even further. But that was only the beginning. By the time David was a teenager, he ran a thriving Amazon business and was already broadening his horizons to bigger and better.

David's friends all married and began raising families, but he was uninterested in tying himself down. Making money was David's only desire. Barely seen in shul, rarely opening a sefer, he climbed up and up the corporate ladder. At thirty five, he was fabulously wealthy but still a bachelor. Nobody wanted to marry a man who was obsessed with money and had totally neglected his Yiddishkeit... but he didn't

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CONQUERING FEAR

Dear ...

The Rebbe says (*Sefer Hamiddos, Os Bitachon 1*), "מי שיש לו בטחון, אין לו שום פחד" – One who places his trust in Hashem has no fear at all. Nothing can frighten him because he has *bitachon* in Hashem. He fully believes that "Hashem is here; Hashem is watching over me; Hashem is the One Who makes everything happen and nothing can occur unless He has determined it to be so."

A person who has *bitachon* relies on and trusts in Hashem completely, just like a child to his father. When a child is walking with his father and someone or something passes by that scares him, he holds tightly to his father's hand and is no longer afraid, because he feels that his father will protect him. The same is with a person who has complete trust in Hashem – he holds on tightly to his Father and all his fears dissipate.

The Rebbe's Cure

My dear brother, start living with the *eitzos* of the holy Rebbe. When a person heeds the guidance of the Rebbe, he will succeed in emerging from all his troubles. The Rebbe has *eitzos* that can help everyone – even those who suffer from anxiety or other emotional difficulties. All difficulties disappear when a person obeys the Rebbe and follows his advice.

The Rebbe teaches us to have *emunah*. He says (*Likutei Mo-haran 2:5*), "The most important thing a person must work to achieve is *emunah*, because there are many people who suffer from terrible afflictions simply due to a lack of *emunah*." This refers to the emotional illnesses which so many people suffer from. The Rebbe continues, "The lack of *emunah* causes difficult ailments for which no remedy can cure, no *tefilla* can alleviate, and no *zechus avos* can help." This is true of the emotional struggles that so many people face, the phobias, anxiety and obsessions that torment them from within – the only solution is *emunah*.



Living It

ממלא כל עולמין וסובב כל עולמין, אין שום מציאות בלעדיו ותברך כלל

*He fills all worlds and surrounds all worlds and is within all worlds;
there is no existence at all besides Hashem.*

When a person absorbs this reality, he is *zoche* to live a peaceful life. Mohorosh used to go to the forest to do *hisbodedus*; it was very difficult for him at first since he was afraid to be alone with the sounds of the forest animals surrounding him. When he was frightened by animals, he repeated these words over and over to himself: ממלא כל עולמין וסובב כל עולמין, אין שום מציאות בלעדיו ותברך כלל, ובכל תנועה ותנועה שם אלופו – and the song was born. He sang it until his fear disappeared, and he developed an unshakeable *emunah* that accompanied him in every part of his life.

My dear brother, when a person trusts in Hashem, he can withstand all difficulties. The opposite is also true – when a person does not trust in Hashem and believes in *teva*, *mikreh* and *mazel* instead, he will constantly live with fear and insecurity. Such a person blames himself for every mistake, and this is the cause for many emotional problems, for which the only cure is *emunah*.

Work on your *emunah*; sing songs of *emunah* over and over until the reality of Hashem's Presence will penetrate. That is when all your anxiety will disappear and you will no longer lie in bed in mortal fear of the future; you'll be able to go about your daily life at peace, knowing that everything is from Hashem.

Read this letter once, twice, three times, and more until you will be freed from your fears and you will feel the joy of living in Hashem's loving hands.

Adapted from The Light of Emunah #3, page 28

even care. Who has time for a family when there's money to be made?

The night before David's thirty-seventh birthday, he choked on a pretzel and died. He left millions behind and took nothing with him.

Lasting Riches

Chazal tell us (*Avos 6*) that all the assets we acquire in this world will be left behind when we pass on. **However, the merit of our Torah learning and mitzvos will accompany us and provide us with benefits forever.** Additionally, when a person accustoms himself to speaking to Hashem frequently, all his *tefilla* and *hisbodedus* will come to his aid after leaving this world (*Tanna D'vei Eliyahu Perek 12*). Every word uttered creates a *malach* that escorts and protects him from harm until he reaches his designated place in *Gan Eden*.

When a person passes away, there is a *mitzva* to accompany him on his final journey. A *levaya* is usually not a pleasant experience. It's uncomfortable to be faced with the reality of our own mortality. However, we must use such occasions as a wake-up call to remember where we are all headed – the day will come when we will have to leave everything behind and return to our Father in Heaven. This is not a discouraging thought; rather, it is supposed to empower us to make the most of each day and grab as many *mitzvos* as possible.

The *aron* of a *niftar* who spent his life immersed in Torah is considered an *aron kodesh*, filled with the 'sefarim' that he was *zoche*

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our journey to the Next World.

What Kind of Honor?

For the most part, the more well-known and respected the *niftar* is, the more well-attended his *levaya* is. It's certainly impressive when a *levaya* garners a large crowd, but what's more important is what he brings along with him to the *Olam Ha'emes*. A *neshama* receives more *kavod* from the multitudes of *malachim* that accompany him, created from every *mitzva* done, every *tefilla* said and every minute spent wisely.

In a ramshackle hut at the outskirts of the city of Teplik lived a Breslev chassid named R' Hershke, who kept a low profile all his life. The local Jews regarded him as a simpleton, not realizing that a giant in *avodas Hashem* lived in their midst.



Late one night, the tzaddik R' Aharon Kiblitsher instructed his son-in-law, R' Levi Yitzchok, to go to R' Hershke's home and observe his *avodah* at *chatzos*. R' Levi Yitzchok immediately obeyed and hurried to R' Hershke's home at the edge of town.

The sight that greeted R' Levi Yitzchok as he peered into the cracked window astounded him. By the light of a flickering candle, the "simple" R' Hershke sat hunched over a *sefer*, learning with such passion that it seemed as if the entire house was aglow.

R' Levi Yitzchok was floored. Here was a man who got no recognition or honor, a man who lived simply his entire life, yet he learned with an enthusiasm that R' Levi Yitzchok had never seen in his life! The sight made a major impression that remained with him for as long as he lived.

When R' Hershke was *niftar*, his *levaya* was attended by a total of three people: R' Aharon Kiblitsher, R' Levi Yitzchok and one other person. Knowing that the *niftar* was not as ordinary as he seemed, R' Levi Yitzchok was perplexed as to why his *levaya* was so poorly attended.

R' Aharon noticed his son-in-law's angst and explained, "It seems that you are wondering about the lack of people at this tzaddik's *levaya*. The truth is that it doesn't really matter how many people attend down here – in *shamayim*, hundreds of thousands of *malachim* are accompanying him, due to the countless words of Torah he said and the many *mitzvos* he did! Especially valuable to Hashem are the nights he spent immersed in his *sefarim* and in *avodas Hashem*.

"True, of physical escorts he has few, but of the escorts which really count, R' Hershka's are innumerable!"

May we be *zoche* to live life as it is meant to be lived, maximizing each day with *mitzvos* and *ma'asim tovim* that will accompany us forever.

For Your Child's Sake -10-

Translated from *לב אבות על בנים*,
 a kuntres written by Mohorosh zt"l.

PART 4: A RECIPE FOR NACHAS CONTINUED

The town was in a state of pandemonium. Yankel was at it again!

It had only been a week since he'd sneaked into the stables and tied all the horses' tails together, only two weeks since his slingshot had "accidentally" broken fifteen windows, and now the townspeople were awoken to a startling sight (and earsplitting sound): the entire town's livestock was roaming the streets, mooing, braying, clucking and neighing. Every single stall, pen and sty was empty, all the padlocks broken and gates wide open.

Yankel's parents were at a loss. Their unruly child was not really a child anymore – he was a tall, strapping *bachur* who had nothing better to do but cause trouble. At his wit's end, Yankel's father went to R' Nosson of Breslev and sat with the tzaddik for a long time, pouring out his aggravation and heartache. R' Nosson's advice was as follows: "Get Yankel married. As soon as he'll have a wife, he will settle down and everything will be good."

This recommendation was puzzling, since nobody thought this troublesome *bachur* would be capable of holding down a marriage! However, Yankel's father asked no questions and began the search for a *shidduch* for his son.

Before long, there was a *mazel tov*! Yankel was engaged and then married, and to the townspeople's shock and wonder, they immediately saw a complete transformation. The once-wild *bachur* became a fine young man who gave his parents much *nachas*.

Parents who are wise and marry off their children young will see the fulfillment of the *passuk* (*Tehillim* 128:3), *בניך כשתילי זיתים סביב*, *לשלחך* and will merit children and grandchildren who are righteous and holy.

To be continued next week, *be'ezras Hashem*.

Q & A

HOW CAN I OVERCOME MY STRUGGLES WITH KEDUSHA?



QUESTION:

To the Rosh Yeshiva shlita,

The Rosh Yeshiva often says that a bachur is to be pitied, because he is not yet married and therefore struggles greatly in areas of kedusha, whereas a younger man who is married has an easier time in battling his yetzer hara.

I don't find this to be the case in my own life. Although I am married, baruch Hashem, I am still constantly drawn to immoral thoughts and actions. I can't guard my eyes, I can't keep aveiros out of my thoughts, and I struggle with difficult nisyonos that I feel I will not be able to withstand any longer.

Is there a solution for me?

Thank you.

THE ROSH YESHIVA'S RESPONSE:

Dear ...,

When a person doesn't guard his eyes and thoughts, he views forbidden sights and then succumbs to *p'gam habris R"l*, he remains attached to this behavior even after he gets married. Chazal teach us (*Kiddushin 29b*) that one whose mind is consumed by immorality will continue to struggle with improper thoughts even after he is wed. The only way to eradicate these thoughts is through Torah and *tefilla*; when a person both learns Torah and davens to Hashem for help in overcoming his bad habits, he will slowly be able to free his mind from the yetzer hara's grasp.

You are so attached to *aveiros* and to watching vulgar movies that you cannot be fully committed to or connected to your wife. Even though you are married, your mind is so

tainted with sin that you keep thinking about others instead. The first *eitza* for you is to establish a *shiur* in Mishnayos – the holy words of Torah will purify your mind and you'll start to feel content with your own wife.

When you start learning Mishnayos, don't be discouraged if you don't understand what you are learning at first. Looking at *aveiros* and sinning with *p'gam habris* affects a person's intellectual abilities – his mind becomes dulled and he cannot grasp his learning. Even if he has a good head and can understand, he loses his focus and concentration. Therefore, be persistent and continue to say the words even without comprehension, and you will be cleansed from your filth.

The Rebbe gives us another piece of advice, that of *hisbodedus*. This is the *eitza* that Mashiach will introduce to the world. Pour your heart out to Hashem and plead with Him to forgive you for your sins. Cry out to Him,

"Hashem, I have strayed so far, my mind is so twisted that all I can think about is aveiros. I keep returning to my sinful behavior כְּכֶלֶב שָׁבַע עַל קִדְּאוֹ – like a dog who returns to his filth. Please forgive me, Hashem; I so badly want to be erlich! I am determined to start guarding both my eyes and my thoughts from immorality.

"Hashem, I can't do this myself! I desperately need Your help! I want to have pure thoughts, and I want to experience fulfillment in my marriage so that I won't constantly think about others. Hashem, when will I be zoche to be erlich?"

Continue talking to Hashem in this fashion and you will start experiencing true contentment. You will finally leave behind the vulgar movies and you'll start appreciating your wife and not have to think about anyone else.

If you will remain strong with these two *eitzos* – Torah and *tefilla* – you will be zoche to become a true *tzaddik*.

Adapted from The Light of Emunah #3, page 103

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